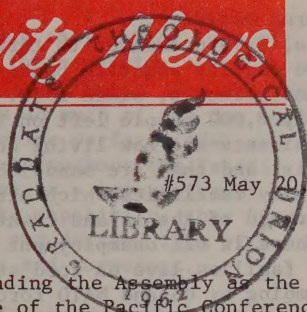


JUL 17 1981

**PUBLISHED
BY NCC J**
Editor:
Shoji Tsutomu

Japan Christian Activity News

ISSN:0021-4353



1981

NUCLEAR-FREE PACIFIC SOLIDARITY MEETING

"We've been fighting the same government since 1492," a Native American said, "so we know what you people in the Pacific are fighting against and, perhaps, we can offer some advice. Like never ask them for anything. Demand it."

He was addressing a gathering of Pacific and American delegates to the World Assembly of Religious Workers for General and Nuclear Disarmament. On April 21, the night before this Assembly opened, the NCC/J Nuclear Concerns Committee called the meeting to consolidate the growing links between Pacific groups and Japanese Christians in the struggle for a nuclear-free Pacific.

The Native American continued, "You Christians have made demands on us for a long time and are still making them. Now that we are all at war with the US Government, it is time for us to make demands on you."

Speaking of Belau (formerly the American Trust Territory of Palau in Micronesia), Ms Beinkle Keldermans related her people's struggle for independence and their victory in fighting for a constitution which contains a nuclear-free clause prohibiting all nuclear facilities and weapons from Belau. "I think we are a little bit ahead of other people in getting this clause," she said. However, she stressed, the US Government is once again trying to manipulate the people and annul the nuclear-free clause through proposing a Compact of Free Association. "They always put 'free' in the title somewhere just to fool us. Of course, it really means they have control of our land and waters for another hundred years if we sign it."

From Vanuatu (formerly New Hebrides) Mr. Allen Nafuki brought news of his country's recent independence from French-British joint rule and of his nation's vital concern for a nuclear-free Pacific which forms the basis for its foreign policy. He was

attending the Assembly as the representative of the Pacific Conference of Churches.

The continuing anti-nuclear struggle in Micronesia was outlined by Mr. David Rosario (Guam) of "Chamorro Grassroots Movement" who spoke against Japanese plans for disposal of its nuclear waste in the ocean and also the continuing use and abuse of Guam by the US military.

From Hawaii, Ms Mabel Decambra spoke of the newly-formed ecumenical group CANA (Christians Against Nuclear Arms) which has taken as one of its main tasks that of challenging Hawaiian church leaders to act against the continuing militarization of the state. Mr. Jim Albertini (Catholic Action - Hawaii) pointed out that the main island has the highest concentration of nuclear weapons of anywhere in the world and is the control centre for US nuclear forces for 60% of the earth's surface.

In response to the situation of Belau, Mr. Carlos Zenon and Rev. Velez from
(continued on p. 2)

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(Nuclear-Free Pacific . . .)

Puerto Rico, a US Commonwealth territory, told of the routine practice bombing of their island, Vieques, since 1950. There are now only 8,000 people left on Vieques (12,000 residents are now living on nearby St. Croix) and they are sandwiched between military facilities which stretch from either end of the island towards the centre. There is 62% unemployment and 75% of the families live on food stamps. Now the bombing by US and NATO forces is destroying the fishing which is the only livelihood available to the inhabitants. On February 6 some of the fishermen blockaded US naval ships with their small wooden boats to prevent a big military exercise. Arrests were made and fishermen imprisoned (including the 2 delegates) in various jails around the US. One of those arrested was murdered while incarcerated. A federal court had ordered the bombing to stop but the navy ignored the ruling.

The meeting also heard from the Rev. Christie Rosa (Sri Lanka), Deputy General-Secretary of the Christian Peace Council based in Prague, who gave a picture of the complexity and power of the military-industrial complex; from Stuart Meecham, a Quaker from Hawaii, who spoke of a new perception of the link between religious commitment and effective revolutionary struggle; from Sister Velasquez of the Philippines who spoke of the US-Marcos collusion in building the Bataan nuclear-power plant and the importance of the Philippines in the US nuclear strategy; and from Mr. William Wahpeppah, a Native American of the International Indian Treaty Council, who stated that the Native American movement, like the peace movement, is at root a spiritual movement which confronts not only environmental pollution but also pollution of the mind and spirit by the quest for domination.

The discussion drew out a consensus from the delegates that the quest for a nuclear-free Pacific encompasses the deepest aspirations of the human spirit and will require dedicated and sophisticated organization and a pervading sense of solidarity throughout the region.

The meeting also warmly received a telegram of solidarity and support for the occasion from the New Zealand churches and peace movement. The telegram expressed the sense of a common struggle for a nuclear-free Pacific. #

UEDA REPORTS ON REFUGEE PROBLEM

Rev. UEDA Jintaro, an Anglican pastor and former NCC staff member, has just come back from Thailand where he participated for one year in work being done among the refugees. This work has been sponsored by WCC and the Church of Christ in Thailand. He reports on the condition of the refugees as follows:

General Conditions - Among the 450,000 refugees in Thailand are 300,000 people from Cambodia and the rest of them are from Laos and Vietnam. Half of them are living in the "Holding Centers." The physical appearance of their living quarters has greatly improved within a year. The grass and bamboo shacks which were constantly wet from rain have changed to long, wooden houses raised off the ground. Some places even use electricity from their own generators. Others use candles and most of them use charcoal for cooking. Almost all of the children are attending schools in the centers. Not only general health clinics but optometrists and dentists are now available. Although the variety of food is limited, it is regularly distributed by the UN. Each family grows its own vegetables in the land which is available. Some people have even made ponds and are taking care of fish which they can use for eating. The people's life is gradually stabilizing.

However, maintaining this kind of life style requires huge amounts of money. Most of the financial burden has been carried by the United Nations, and church organizations such as WCC supplement that aid when necessary. 150,000 people who are not able to live in the "Holding Centers" are staying beside the border of Thailand and Cambodia. Their living conditions are extremely poor. There are not enough toilets. They live in small shacks with dirt floors. The Thai government has been trying to halt the flow of refugees into that country. Thus, the government policy has been not to provide any housing, hoping to force them to go back to Cambodia.

Water and Food - Food delivery from the United Nations went to these people but vegetables and meat were completely missing. I participated in services providing meat, vegetables and eggs for infants and sick people every week. For this, 6000 people in two groups cost \$5,000,000 (US\$25,000).

Water is a great problem. UNICEF provided 22 water trucks, but the cost of the transportation is always a problem. Our task was to dig a well close to the border, and six trucks carried water from that well.

Difficulties of Aid - The work of providing food and clothing to people is not simple. Our concerns are about what the standard of aid should be and whether or not we should consider the political implications of the aid. The most difficult question was to decide when the aid should be ended.

Nobody has an appropriate solution for the future of the refugees. Even if the minimum aid is continued, the place where the refugees can stay is decided mostly by political issues. More than 100,000 people have moved to the USA and France. It is questionable whether or not the remaining refugees will have a chance to immigrate to other countries. And even if they do immigrate will this result in their happiness in the future? #

NAHA CONFERENCE AGAINST MILITARY BASES

Last week in Okinawa, the southernmost island group in Japan, I willingly took a guided bus tour. Premature senility is one of my problems, but I had other reasons for going along. With twenty other foreign delegates and three hundred and eighty Japanese delegates, I was attending the Okinawa International Conference Against Military Bases in Naha city, April 28-30. There are 119 US bases in Japan, 49 of them in Okinawa--17.9% of the main island's land area. A few kilometres outside of Okinawa's main city of Naha is the Kadena district, 86% of which is taken up by US bases. The first morning of the conference, foreign delegates were taken on a bus tour of Kadena and nearby areas just to get a taste of what it means to have such a concentration of foreign military on your native soil.

"Look, an SR-71!!" and half the bus stampeded to the windows, cameras clicking. This 'animal' is a US strategic reconnaissance plane, a black pancake with two giant engines and twin tails. It flies at over 80,000 feet at 2,000 mph and is the successor of the U-2. We saw two at Kadena. Next we drove past a couple of E-3A Centuries or AWACS (Airborne Early

Warning and Control Systems), the 707s with the revolving radar saucer on top. Then there was a line of P-3Cs (Orions) which do much of the dog work in anti-submarine warfare (ASW) and whose deployment throughout the Pacific and Indian Oceans is a major element in the US first-strike capability; they detect "enemy" subs and destroy them with nuclear depth bombs and torpedoes.

The fantasy of adherence to Japan's non-nuclear and war renouncing principles plus the strength of anti-US feeling on Okinawa have prevented the US and Japanese governments from keeping citizens as far away from the bases as they would like. Trespass brings a maximum three year prison sentence, but since the bases take up much of the good farming and residential land, there isn't a lot left. People have gardens right up to the base fences. There is also no law against espionage since that would contradict a war renouncing constitution. So the Japanese peace movement has for years diligently spied on every facility it could.

Japan was under US occupation during the Korean War and the US military used Japanese territory, including Okinawa, to carry out its operations. During the Vietnam War, Okinawa was still under US control and it was freely used as a major support base for that war. The Japanese government also gave the US free use of the main islands of Japan for its war effort. Many said at the time that, without Japan, there could not have been a Vietnam War. But Okinawa's strategic role did not lessen after 1972 or even 1975. There was a reorganisation after the Vietnam War but only to tie Okinawa more firmly into the developing nuclear strategy of the US and as a major base in the network of bases and communications facilities ranging through Hawaii, Korea, Japan, Micronesia, the Philippines and Australia. Now its role in support of militarization of the Indian Ocean and the Seventh Fleet has become more evident. Whenever there is an escalation of tension in the Middle East, the bases in Okinawa show a sudden increase in activity. It will undoubtedly be a support base for the Rapid Deployment Force.

A few hundred yards down the road we found the beginning of a munitions base with storage bunkers. It stretched away into the hills and covered a larger area
(continued on p. 4)

than even the vast air base we had just observed. Japanese researchers have verified the storage here in 1971 (by the 400th Munition Maintenance Squadron of the USAF) of 182 nuclear bombs. The estimated maximum yield of these totalled 81.5 megatons or 6,300 Hiroshima-type bombs. There are other such storage facilities on Okinawa, so this represents the number of nuclear bombs held by just one of them ten years ago. It is a public secret that, against all agreements, the US continues to store nuclear weapons on Okinawa as well as in other bases in Japan including Iwakuni near Hiroshima and also some bases in Tokyo itself. At Kadena this is hardly surprising since it is the base of the 376th Strategic Air Wing which is part of the triad of weapons used in a nuclear war and is directly under the Strategic Air Command.

What no bus tour could show is the social dislocation and economic dependence created among the local population (who are already discriminated against by mainland Japanese) by this huge military invasion which has persisted since the Second World War. The Japanese peace movement has not been remiss in documenting this side of the story and we were given papers describing the effects on agriculture, land, housing, employment, welfare and general political development. Nor could we see the way the Japanese Army, Navy and Air Force (euphemistically termed Self Defense Forces) have become a junior partner in the US machine. Contrary to popular myth, the Japanese military is strong and highly developed. Japan ranks about sixth in the world for defence expenditure. There are about 241,000 personnel in the Air, Ground and Maritime SDF who have no lack of advanced training and equipment.

It was a shock to see the United Nations flag fluttering at the gates of some of the bases along with the US and Japanese flags. Apparently this comes from the US involvement in Korea under the UN flag and this technicality remains unrevoked.

Every April 28, the anniversary of the day in 1952 when the San Francisco Treaty came into effect in Okinawa, the people have gathered to express their opposition to the US presence even after the transfer of administrative government in 1972. So that evening we attended a large and spirited public gathering of more than a thousand people where foreign delegates,

local leaders and political figures addressed the issue of foreign bases in Okinawa and overseas. Bob ALDRIDGE issued a strong challenge for unity in the Japanese peace movement, "We cannot afford to be divided," he declared, "when those profiting from the arms race are reacting strongly and will use every means possible to weaken our movement... Are we in the nuclear-free Pacific movement strong enough to build the movement we need? I believe the answer is YES!"

The conference divided into three commissions for study and discussion:

1. Military Environment and Bases in Asia, Pacific and Indian Oceans - perspectives for denuclearisation and demilitarization.
2. Military bases, war and people - peace and human survival.
3. International and national joint actions for the removal of bases.

In addition to the exchange of information, and the building of a coordinating network to include not only Asia, the Pacific and the Indian Ocean, but other parts of the world, the third commission adopted an action which would contribute to the effectiveness of the Second United Nations Special Session on Disarmament. February and March 1982 were set as the months of international joint action. Joint actions for the dismantling of nuclear bases, removal of nuclear units (troops), banning of nuclear maneuvers and nuclear testing shall be widely conducted in Asia, the Pacific, Indian Ocean and other parts of the world during this time.

For me this was a remarkable conference. Rarely at such a large meeting have I felt surrounded by people so deeply committed to action in their own situations. There was an immediacy of communication and human warmth that I had not expected. It was thoroughly worthwhile both for the standard of the material presented and discussed and the depth of the human relationships built. It stands out to me as an important step in our struggle to build a nuclear-free Pacific. #

- Chris TREMEWAN



IALOGUE BETWEEN JAPANESE AND POLISH WOMEN

ech Walesa, leader of the Polish Free Trade Union ("Solidarnosc"), and 9 other members of the union visited Japan by invitation of the General Council of Trade Unions of Japan ("Sohyo"). The NCC Women's Association was one of the 26 women's groups which attended a May 12th meeting arranged by the women's division of "Sohyo" for a dialogue between two women representatives of the Polish Union and the Japanese women.

After an introduction about the formation of the 9 month old "Solidarnosc", Elzbieta Potrykus, the only woman leader of a local labor union chapter in Poland, stated that the woman's life in Poland could be symbolized by a picture of a long line for buying food everyday. Most women work because of financial reasons, but they would prefer to take the traditional woman's role at home. This was rather a surprise for the Japanese women who expected to hear from her new images and roles for women in a socialistic society. Magdalena Wojcik, secretary for Walesa, asked questions related to various problems which are produced by the economic prosperity of Japanese society.

Both groups of women understood discrimination against women in actual life even though the equality of men and women is guaranteed by the constitutions of both Japan and Poland. The Polish women said that Christians can go to church freely now and have the right to talk with political leaders on an equal level. They find hope in the belief that nothing can get worse than the present situation. Both groups of women shared a common understanding that we must build peace in the world for coming generations.#

JAPAN-KOREA CHRISTIAN YOUTH CONSULTATION

Eight young people representing four churches in South Korea visited Japan from April 28 to May 5. This was the 2nd Japan-Korea Christian Youth Consultation. The meeting with the NCCJ Youth Committee members for sharing and experiencing mutual understanding started in Tokyo. The "Task Force on Disabled Persons and the Church" members joined in a program demonstrating the importance of the two groups being partners in their common goals.

The group visited Kyoto and Osaka. They shared life together with young people who participate in the movement for human rights of the Korean residents in Japan at the Korean Christian Center. They visited various Christian ministries in Kamagasaki, the depressed slum area where an increasing number of depressed people from modern industrialized society are concentrated. They also had a program with the leaders of the "Buraku Liberation Movement" and discussed their integration education activities.

In the final session the group had an evaluation period giving their impressions of their experiences. That is, that the witness of the church must be among the people over a long period of time, staying at least for 10 years. In the Japanese setting people are closed to each other's situation and are hindered by the present materialistic prosperity. They felt that Japanese have a tendency to be aware of various problems but to take no action. The individual groups failed to build linkage because they lack the vision to pursue mutual goals from a wider perspective.#

ASIA HEALTH INSTITUTE

The Asian Health Institute has long been the dream of JOCS, the Japan Overseas Christian Medical Cooperative Service. JOCS was first organized in 1961 when Dr. UMEYAMA Takeshi of Kyoto was sent to Bandung, Indonesia, as a medical missionary from Japan. About one hundred people of the Japan Christian Medical Association donated funds to support Dr. Umeyama while he served the people of Indonesia at the Immanuel Hospital in Bandung as an internal medical doctor for 6 years. Since that time, JOCS has sent 25 Christian medical workers to countries in Southeast Asia.

JOCS is an interdenominational Christian organization. Through JOCS Christians and churches in Japan band together to send Christian medical professional people to other countries of Asia. In this way they seek to help meet health problems of Asia.

However, those involved with JOCS began to realize after a few years of experience that one of the biggest contribution JOCS could make was to train

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health workers from Asian countries in the skills and technique they needed for community health care. At present medical care and health education in Asia are largely hospital-centered and concentrated in city areas. Health delivery systems in rural areas of most countries in Asia are poor. Community health workers need to be trained to work in these rural communities.

In the fall of 1976 I had a chance to work as a voluntary surgeon at a hospital at Tansen in the western part of Nepal. I had never worked where there was such a demand for my abilities as a surgeon and was thankful to the Lord for the skills and energy necessary to meet these demands. After I came back from Tansen, I was willing and wanted to go back and serve the Nepali people again. I prayed and prayed that God would show me how I could serve these Nepali people that I had gotten to know. I also prayed and talked and planned with Dr. IWAMURA Noboru, who had served as a medical missionary in Nepal, and Dr. SATO Akira, who had served as a medical missionary in India, both of whom were colleagues with me in JOCS.

Finally we were led to the conclusion that the best way to serve people in Asia was to cooperate with community health work (such as the auxiliary health workers training system in Nepal) which had already started in several countries. People of the grassroot level in Asia need workers who live in villages, know the joys and sorrows of the people and are able to help them when they need medical assistance. There are training systems already existing in Asian countries, but there is a great need of teachers or intermediate leaders. We needed an institute where Christian health leaders of Asia could learn community-based health skills, techniques and methods necessary for rural health care.

In the spring of 1978 Mr. OZEKI Sei-ichi, an outstanding Christian in the Nagoya area and now 94 years old, offered me land from his dairy farm for such a training center. This donation made our dream come true. The Asian Health Institute was established to meet these needs.

The main effort at AHI is directed toward training participants in skills that are needed for community-based health care. There is also a course in Oriental Med-

icine, which includes acupuncture, acupressure, herbal medicine, etc. Other courses are geared to helping medically trained personnel to adapt their hospital-oriented skills for community-based health care and to helping development leaders to coordinate health care into the total development program.

The following is a poem written by Dr. YEN, the originator of the barefoot doctor movement in China and the founder of the International Institute of Rural Reconstruction in the Philippines. This poem has been shared with community health workers all over the world. The original was modified somewhat in Africa.

Go to the people,
Live among them
Learn from them
Love them
Start with what they know,
Build on what they have.
But of the best leaders
When their task is accomplished
Their work is done,
People all remark
"We have done it ourselves."

This is the spirit of community health care. International medical cooperation is not a teaching. It is a mutual learning. It starts when we meet each other through the love of Jesus Christ. As Jesus said (Matt. 25:40), "Truly I say to you, as you did it to one of the least of these my brethren, you did it to me." #

- Dr. KAWAHARA Hiromi

When I was an elementary school student after World War II, we played baseball on a triangle space of an empty lot. My crutches often became a baseball bat since we had nothing other than sticks. When I could not use my crutches well, I was crawling on the ground to catch the ball. No matter how hard I hit the ball, I was always out. A friend said, "Let another person run for him." So, I hit the ball and then my friend ran to first base. An objection came since my substitute started running before I hit the ball. So we made a rule that my substitute runner started one meter behind the home base. Children created this rule while playing among themselves. -MAKIGUCHI Itsuji
(Asahi Shinbun May 14, 1981.)

MOTHER TERESA AT WORLD CONFERENCE ON RELIGION AND PEACE IN TOKYO

Mother Teresa, Yugoslavian missionary to the poor of Calcutta and recipient of the 1980 Nobel peace prize, addressed an audience of 4000 at the World Conference on Religion and Peace on April 27 at the headquarters of Riasso Kosei Kai.

Beginning with a prayer, in her straightforward and winsome style, she reiterated her deep conviction, which her own life communicates, that our purpose in life is to love and be loved, and that the fruit of love in our own homes and in the world is peace. Mother Teresa spoke of the poverty that exists in Japan as evidenced by the many abortions performed out of the fear of caring for and educating more children.

She spoke of ways of building peace: We are children of God--brothers and sisters of each other. Our purpose is only to love and be loved. We read in the scripture that God loved the world so much that he gave his Son that whoever believes in him will have life. God is love. He loves you and He loves me, and He loves all the people of the world, the rich and the poor. He loves us and taught us how to love each other. Works of love are works of peace. If we really love, we know what peace is. It isn't how much we give, but how much love we put in the giving.

God is in the poor. Whatever you do to the least of them you do to God. He makes Himself the hungry one, the naked one, the homeless one. The fruit of giving is peace. If our heart is clean we know what peace is. A clean heart comes from praying, "My God, I love you. My God, I believe in you. My God, I'm sorry."

Loving one another is the way to peace. We must love until it hurts. Love begins at home, with love of parents for children, for old people, for servants.

I pray that we may be made worthy to love the poor. Where there is abortion there is a great deal of poverty. If we fear to care for and educate a child, we have poverty of spirit. Abortion--killing the child--is murder. In the Bible we read that even if a mother forgets her child, God will not forget us. Abortion is the surest way to destroy peace.

There is so much killing and suffering in the world, and the beginning is abortion. We are praying for peace. Pray that we will not allow a single child to die unloved, unwanted, uncared for.

In India, we are working to build more adoption homes for children. Homes are needed in Japan. Here in Japan people don't die of hunger, but are dying unloved and unwanted.

Poor people show us how to love. If there is no one to say, "I love you. I want you," you are failing to see the loving face of God in that person. To come to know the poor is a gift of God. If you know you will love.

Give a home to unwanted children. Resolve to create love in your own home--in your own neighborhood. People have no time for old people, for the crippled and disabled. Do we really love them? Do we really do something for them--even just smile?

I will pray for you that you may understand that God loves you. We don't need guns and bombs to make peace. If we build homes and buy food, this will make peace.

Mother Teresa, with her instinctive feeling for recognizing poverty where it exists, has challenged us to love our neighbors where we are. #

SURVEY ON JAPANESE RELIGIOUS BELIEFS

On April 15 and 16 the "Asahi Shinbun" made a nation-wide survey of Japanese religious beliefs. The following results appeared in the Asahi Shinbun on May 5:

Do you believe that something will happen to you if you do something bad?

Yes - 72% No - 22% No Answer - 8%

Do you believe in the spirits of the dead?

Yes - 60% No - 30% No Answer - 10%

Have you had an experience of feeling a supernatural being?

Yes - 54% No - 40% No Answer - 6%

Do you believe that all of the mysterious things could be explained if science would develop more?

Yes - 21% No - 71% No Answer - 8%

Do you have an amulet to guard you against evil?

Yes - 55% No - 45%

Have you had your fortune told by drawing lots at a shrine?

Yes - 76% No - 24%

Have you gone to worship at a shrine since the new year began?

Yes - 56% No - 44%

Do you have a family Shinto shrine in your home?

Yes - 62% No - 38%

Do you have a Buddhist shrine in your home?

Yes - 63% No - 36% No Answer - 1%

Some people in Japan who go to shrines and temples also celebrate Christmas. Do you think this is strange in the religious sense?

Yes - 19% No - 77% No answer - 4%

What is your religion?

Buddhism - 27% Shinto - 4% Both Shinto and Buddhism - 2% Christianity - 2% No Religion - 62% No Answer - 2%

What do you feel most insecure about in your daily life?

My own health - 24% Sudden accident - 14% My family - 11% The future - 9% Work - 8% War - 8% Inner anxiety - 3% Community relations - 2% Friendship - 1% No insecurity - 19% No answer - 1%

When do you feel most secure in your daily life?

With my family - 54% With my hobbies - 15% When I am alone - 6% When I am working - 5% When I go back to my parents' place - 4% When I go to a shrine or temple or to church - 3% When I serve others - 2% No answer - 4%

Do you believe in fortune tellers?

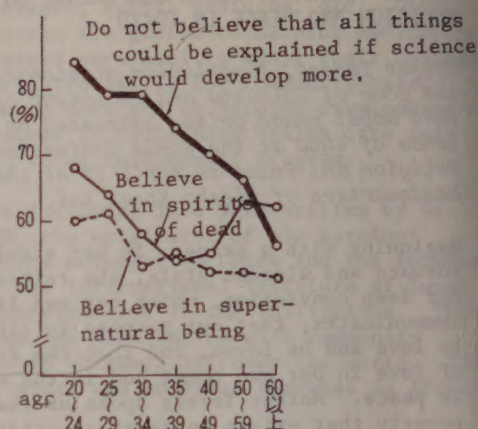
Yes - 25% No - 71% No answer - 4%

Do you you think fortune tellers help you enjoy life?

Yes - 49% No - 42% No Answer - 9%

Some religious organizations support or recommend candidates in elections. Do you think this is good?

Yes - 15% No - 71% No Answer - 14%



TEXTBOOK CONTROVERSY

Last year in January the Liberal Democratic Party pointed out various problems in the textbooks used in the Japanese school system. After the LDP won the majority of votes in the Lower and Upper Houses of the Diet in June 1980, a series of criticisms of the textbooks for junior high school has become a burning issue. In July the Minister of Justice, OKUNO Seisuke, charged that the present textbooks fail to teach patriotism. In October the Minister of Education, TANAKA Tatsuo, also criticised the textbooks in the committee meeting of the Lower House. On Oct. 29, 1980 the LDP formed a textbook committee recommending that the government made textbooks be the standard for the curriculum. This was promoted along with the revision of the constitution and an increase in military defense for Japan.

The new school year started in April in the school system with new textbooks. Even though the textbooks were already printed, the publishing companies were ordered to change the section on the nuclear energy plants to state that the plants are not so dangerous. The usual process for changes of textbooks takes three years for a quarter portion of a book. Thus, the present textbooks are supposed to take another six years for a complete change. However, in April 27 of this year the textbook association headed by INAGAKI Fusao proposed to the Ministry of Education the complete change of the social study textbooks in the junior high schools. #